[redacted]

Must Remain in
Transcription Room

M 2431

Thursday, July 18, 1974

Barn Lunch

MR. NYLAND: I sometimes wonder if a lunch like this takes too much out of your day. Because sometimes you have plans that for the whole day you want to do certain things, like with construction, or cementing, ~~and~~ or things of that kind. And here I ask you to come to a lunch. We will have to make some decisions about such things, to see that whatever we do, it's sufficiently convenient. Beaause if it is too difficult, you have not the right attitude.

When you come to a meeting like this, you must come with a full wish to do something about yourself. And then you must leave all the different things of ordinary life really outside, or wherever you were working. And you come in with your inner life. I don't know how often that is possibile for different people, because they have their own thoughts. And logically, you cannot check your thoughts at the door, like a raincoat. You can relax and you can bring your body and your personality to a much more open state. That of course is an attempt. You should try to make that during the last month of this so-called concentrated [redacted] effort.

What will we do in August? I've suggested small groups. I've received some information about some of the small groups wanting to--to have some meeting

with me. And of course we will do that. When will we do it? In the evening? Or should we do it early in the morning? Just as an attempt. I don't know what you feel about that.

To what extent is it rightto be reminded of Work early in the morning, that you can use it for the day. And to what extent is it useful, at the end of the day, to look over what you have done. If you have any ideas about how to--how to manipulate that. What we should do at what time, or so, where. What is, again I say, most convenient. So that you can come to such meetings really with a desire. It always comes down to that kind of a wish. Whenever you go to any meeting, whenever you sit down to read, whenever you want to sit, meditate, think about your life. The different things that have been experienced and look at them again. To see what--what is the value, of what you can extract from it. You see, in general one's Life has to become more and more that interested - that way interested. When we talk about Work, it has to come from a very definite place within yourself. It's not so much that I would like to use the word or the expression of Man Number Four. I think it's far better to say the consideration of one's inner life. Or the realization that life is not just whatyou see. Or what other people can see of you. That what is within you that is not seen, but that what is felt. And to what extent you have to become aware of that kind of wish within yourself. And with that, of course, you come to meetings that you sit and think about your life. You think about what you have been doing - not so much yesterday or today, but what has brought you to certain conclusions regarding the wish for developing an inner life. To what extent do you really feel it is necessary to like up with an evolutionary process? All that is necessary for oneself to find out that is really the motivation for a wish to Work. Because we know that Work is not easy and, if you want to do it in the right way, it does require seriousness. And of course you cannot

always be serious. You can have an attitude towards it at certain times you feel it is necessary that you have to consider yourself, your own growth, your own potentialities of what you believe you might become. What is right for you. Even considerations of ~~the~~ building of a soul. Or that what could actually occur during this lifetime. How to spend your time usefully. And how to accomplish those two purposes. The requirements for life on Earth in an unconscious way and, at the same time, building up something parallel to that, which will lead you further than your death.

And these considerations have to be with you every once in a while. When you have a quiet moment or when you want to be quiet; when you want to be alone. And sometimes you would like to have a conversation about it with friends, with people who can understand you in such motivations; who can give you at certain times assurance; or at least those people who can recognize your state in which you are and will give it value, the same way as you would like to consider it. Valuable for your own life on Earth as a man. And to become more and more acquainted with these ideas so that they could even become much more commonplace. and not be dependent on attending a meeting.

And so the value of the meetings ~~are~~ is really only a reminder. And when you come, you are already prepared. When you leave, you should leave with something of that kind of nature of the consideration of the value of your life on Earth - for the purpose of growth; for the purpose of a development; for the purpose of really wishing to understand the meaning of your life on Earth. And of course, again, at the same time attending to ordinary affairs which are required and for which you have a responsibility.

Last night there as a little talk about the Three-Body Diagram. When I look at you, I see all of you as a three-bodied diagram. Within all of you, there are potentialities for a Kesdjanian body and the development and the

possibility of creation of a soul. Each one of you. [redacted]ert mentioned the idea of putting the Three-Body Diagram somewhere in the hall so that you could look at it when you pass by. I've been thinking about it. You see, the Three-Body Diagram is nothing else but the Enneagram, simply spread out in a more discernable way, making the three bodies parallel to each other instead of curved on a circle. The Enneagram has advantages of seeing what is the progress, particularly when you describe the circle and you start at 9, and go through 1, 2, and 3, and all through the circumference. That when you reach 9 after the first roundabout way, divided by the possibility of 9-3-6 and also connected together by 142857. When you reach the 9 for the second time, that is your starting point--your starting point for this kind of considerations is a realization in your ordinary life that the world is not entirely the way you always have seen it; or you have experienced it; or with your particular attributes, your sense organs have conceived of it; and also have made within yourself a result of such perceptions. So when one goes just from 9 to 9, it's maybe only a collection of that what perhaps is. And looking into the future of something that might appear or that could be attended to, if one knew how to create the second circumference, the second time of going around. So the second 9, when you reach it, has to be different from the first one in two ways. It has to be above the first one.so that when (then?) the Enneagram becomes a spiral. And at the same time, it has to be a little closer to the center of yourself, of all things, as it were. It has to be closer to the vertical line which is in the central point of the circle, being erected towards heaven. And the Enneagram, as you go around it, it is like that kind of a tree, growing up vertically, with which you associate and then, when you are above it and free from the first circumference, as I call it, the spiral leads you then more above and also more within. And it is that process that takes place for the second time going around, as it were, to create Kesdjanian body.

And for the third time, creation of a soul. But then the spiral has to be quite narrow so that it becomes much more and much closer to the vertical line within. And that with this third time going around, you are almost touching the vertical line within, almost reaching to the top of that verticality which is the indication of your death. Where exactly that will be, and in the consideration and philosophizing about it, how it will be and how you will be, depends entirely on your understanding of your wish to see what you life can actually become. And what is within your means. And what is the purpose to be achieved during this lifetime.

How many more lifetimes you might have in reincarnation, if of no particular consideration now. We are for this particular period within this reality. And the process of the Enneagram is simply a purification process of that what is then possible for a man in the creation of certain other forms of life; in which life keeps on as a porperty of oneself but in which life becomes expressed in different kinds of forms. You don't see that so easily in the ThreeBody Diagram because that is based on the verticality of each body going up.

In connection with that, I've talked once in a while about the horizontal Three Body Diagram, in which the three bodies are parallel to the ground or to the fundamental existence line of time. As time goes from A, let's say, left to right, and above with Kesdjanian body and above that to soul, starting at the point where they start to occur or where they are being created. The beginning of Kesdjan above the FA of the physical; the beginning of the soul above the FA of the Kesdjan. But then one loses the idea of verticality. And therefore in that kind of diagram, the DO-RE-MI of Kesdjan is still horizontal. But the SOL-LA-SI of Kesdjan becomes lifted up as if there is a hinge at FA of Kesdjan. And then the soul starting above that FA is lifted entirely in the process of erecting, to become, from horizontal, a vertical possibility. That means the striving of the soul to become completely free from this Earth, wishing

to unite with that what is, you might say, in store for it. To actually, when it can become more and more vertical, will be ready to leave this Earth.

I thought of that as another diagram, also in the hallway. To see, with one, what are the potentialities ~~that~~ which can be easily understood; with the other, the potentialities which are not so easily understood and belong much more to the development of one's inner life. And altogether, all it is, is a reminder, so that when you are at the Barn and you happen to walk through the hallway, that you say, oh, yes, I remember. Perhaps - you say - I ought to Work.

You make Work still much too complicated in your discussions. Work is taking place right now. whenever you now have a wish, you will be able to be aware of yourself, just simply, nothing special. Particularly nothing special, because no description. You just happen to sit, like I sit. And there is a desire of an awareness, of a recognition of my life. And that life being now confined to an inner existence within myself, and my awareness wishing to see that and, as a result, I turn within myself towards my own essentiality. And the expression of the body becomes more essential. The realization of the existence of myself demands that there is not much tension, that there has to be a relaxation of the body so that the energy can become available for this attempt to wake up within. And then from this essentiality, if the wish is stronger, more and more wishing to accept myself as I am and more and more introducing impartiality. Not wishing to consider even the value of my body than only a means for the existence of my life and placing, more and more, the accent of life itself within, and less and less on the form in which it now happens to be. Wishing that that form gradually could become lighter for myself in my attempts to wake up. And not be engaged with my ordinary thought process ofmaking things much too complicated.

I'm very simple if I go within myself because I have no particular associations,

as yet, with it. Thank God, my mind is not disturbing me. When my mind becomes aware, then it is solely interested in evolution, of what is really the meaning of life existing. And a consideration of that what is now the form, and to which I contantly, of course refer because while this process of becoming more and more essential, and more and more impartial, and more and more wishing to be free from time - at the same time, the process of my body sitting, the blood circulation continuing, breathing continuing, movements of my hands also. Even if I wish to sit quiet, I can move them a little bit, as a necessity of the continuation of life in my so-called outer existence, my unconsciousness. I all the time must remember that that ~~xixuxbx~~ continues to exist, and continues to influence me. The reason my wish wish for more awareness, even when I talk about it, that then a certain energy goes to the thought and to the desire to wish to Work. And a wish also to formulate it, and a wish to describe ~~it~~ what I am, a wish to use my eyes and my ears and that what is the rest of the sense organs still functioning, constantly will come in, wanting to advise me. Sometimes it is as if it wants to tell me, Don't leave this Earth as yet. And to some extent, of course it's quite right because I have to be reminded that I have feet to walk with, that I have certain things I must do because I've started them. And that one of the requirements of wishing to go within, into my own essentiality, and wishing to reach a central point in which I really can be quiet within myself without disturbance, that I cannot leave the responsibilties which I have already placed on me over a very long period of my life, in unconsciousness. And a lifetime in which there were--were attempts for wishing to become conscious. But which attempts, of course, in the beginning may have been so--so sin--so weak, really, because there was no particular necessity of thinking about my death. But when these considerations of this Man Nomber Four, sitting in a chair, when he then is considering in his body as an instrument,

when he sees that he cannot do anything else on this earth unless he uses his body and a personality, and a thoughts and a feelings, for the purpose of directing them - a little bit, if they can - they cannot leave their place so easily. But at least they can be directed towards one's inner, inner life. That then the question of life existing in one's inner, inner self is of course then, you might say, as strength enhanced because of the wish on the totality of the part of myself, is interested in this wish for wishing to grow up.

And so when you talk about Work, there has to be this wish apparent, of the totality of yourself, of that what every cell, almost, should wish. Every cell that should know that it is here for that kind of a purpose, temporarily allowing you, every one of us, to exist with life in the way we are. And then understanding that that is the entity of oneself, that that affects your effort to wake up. It will even affect the possibility of describing it. It will create within you much more of a reality of an honest wish to be present to yourself, essentially at first; to be present even at such a time, to wish to become present to that what is, I've call it sometimes, conscience par excellance. That what is the beginning of ~~the~~ a recognition of the Magentic Center as life itself in it's own beauty.

You have to have much more of that feeling when you want to talk about Work. And it is better that you don't talk too much unless there is something of that seriousness. You see, there are different ways by which one can have meetings, and perhaps for the ~~same~~ three meetings that we have in the week. It is all right to lift the level ~~of~~ a little or rather lift the lid, take the lid off and let a little bit more humor ~~to~~ come out. But I only want to explain that when I would like to talk ~~to~~ with the small groups, I would like to talk that way with you.

I really would like to know what you wish, to what extent you consider yourself a Man Number Four: interested in the reality of your life; interested

in the real desire to wish to use this ~~t~~ lifetime for a different purpose also; and of course incidentally, attending to your ordinary life the way you should as a man, but profiting by a deeper insight and a realization of mechanicality of all things existing on this earth. An approach ~~that~~ which then should then be from yourself - coming from the outside with all you have, but leaving it and then in a small group we talk about reality, of wishing to live in reality.

So when we do have meetings with the little groups, be quite sure that you really want it. Because if I set this ~~down~~ Now as a requirement, you have to think: Am I that kind of a person? You think that for ~~xxxxxx~~ yourself: Do I really want to be that serious? Couldn't I put a little water in the wine? And I would agree with you, as long as you're honest. And A ~~pr~~erequisite for Work together in a small group is honesty. So let's don't meet until we can base our discussions on honesty and simplicity. Honesty will give the truth. Simplicity will give the medium of exchange. Sincerity will give the state of yourself.

So what we will do ~~pe~~ depends a little bit on what you wish. When you let me know what are the possibilties that we should do, what at what time, whatever you think. Let's see, if we can, during August, work that way.

I will have to go to the coast again for a week or so. But let me not interfere too much. I'm sorry that I have to be away every once in a while. At the same time, maybe I'm taking too much hay on a fork. It's not always possible to carry it. But these processes we talk about are very slow processes. You must not hurry them. But your intensity has to be there at times. And then, I say, quite ~~ex~~ serious. Even if for one moment it would be that serious, as if you could touch God, it would be right.

Now maybe from Monday or from last night, or Tuesday or whatever there was before, maybe there are things you could ask about Work itself, about the difficulties that you encountered, and to talk about it for clarification. Maybe you

have questions? I'm sorry last week I had to continue, more or less, in a monologue. I really don't want monologues too much anymore. But every once in a while it is necessary to emphasize certain possibilities. Maybe we can delegate them to Saturday evening? Maybe we can talk more when we have small groups. Maybe I would like to know what you wish to do with the three groups. Continue or not? Particularly from those ~~that~~ who are moderators. What has been the result, ~~xxxxxhatxx~~ to what extent was it right for all of us to have them in that way? How much could you profit by it? So it's up to you ~~what~~ what we will do.

Now maybe you have some questions?

Robert Sternau: Mr. Nyland??

MR. NYLAND: Yah.

Robert: It's Robert Sternau.

MR. NYLAND: Yah.

Robert: I've a question concerning my wish and my aim. You speak of Magnetic Center ~~and~~ as a Sleeping Beauty, and you speak of little 'I' as a Prince Charming. You speak of a higher level parallel to this. And angels of a certain kind.

MR. NYLAND: I didn't, but there are. (Laughter)

Robert: You spoke once about it.

MR. NYLAND: Oh, yah, but way in the past.

Robert: My question is, what is the proper relationship between them?

MR. NYLAND: Well, the answer for me is always: Why don't you Work? You know, a person starts by being interested. And then of course there are different--different names, different concepts, different contacts you make because of reading, or with other people talking. Or for yourself, seeing yourself every once in a while, questioning what you are doing. And what for, you are doing this or that. And how you are doing what you are doing. And there is something that starts to become alive in one. And of course it takes on the form of using

certain words which, in the beginning, one doesn't know very much about. But when one is studious, you start to find out what it is. And you ask people what it is, like you do now. And then usually you are not helped very much.

The real study for a person is to make an effort. And it may mean that he has to go through different books, and reading, or an encyclopedia, or taking off the time to wish to talk to an uncle who knows a little bit about life. Or somebody who really can help you. And saying, can I take the time off from you for a little while? And tell me this. But then, you see, you must always say, I know that all of this has to be done by me first. I first have to make attempts to find out what all these words mean when I come in contact with a new kind of idea; or certain study of philosophy and lots of words are being used I start to study. I start to see if, in the books available, there is information that I can use which will fit me and with which I can then continue to study. Research is what you need. Not asking the questions now.

You're not very much familiar with Work. It's quite all right, but then you must begin being by finding out what is there already available. It's not a question that I mention angels every once in a while. What is an angel for you? When I talk about inner life, what is your inner life? When I talked about the possibility of an 'I', what do you mean by a little 'I', if you understand that? You have to talk more to other people about it. You have to read much more ALL AND EVERYTHING, for one. But also perhaps listening to some tapes which may be helpful. All such things, you see. You have not very much tilled your own soil. And it's not--it's not a criticism. It's a necessity of a beginning. If you want to sow a ~~xxx~~ piece of land and you have seeds, it's not so good to just throw out the seed and hope that you will know. It's a question, what am I when I plant seed, into what and what do I do to make them germinate? You understand a little?

I won't ask you how much you have read or how much you have talked, how long

you have been here and there. But the fact that you asked these different little bits of concepts, without any -- and then want to know from me what is the relation, means that you're still quite immature regarding Work. ( ) have to, a little bit, all right? I mean it well. Okay.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yah.

Manoucher:

MR. NYLAND: Manoucher?

Manoucher: Yes.

MR. NYLAND: Yah.

Manoucher: Mr. Nyland, two Saturdays ago, you spoke of the necessity for making emotional languages . And within that tape, you mentioned to not express emotional depth, body and ( ) thinking you can have an atmosphere of peace within, or atmosphere of (STpain). And within the rhythm of breathing or through one's eyes, one can express it. And also you mentioned the atmosphere of jealousy and hate. What word I understood in our terminology of emotion always was: emotion is only pure positive.

MR. NYLAND: Emotion is what?

Manoucher: Pure, positive.

MR. NYLAND: Emotion is?

Mznoucher: Positive, always is positive, and--

MR. NYLAND: Who said that?

Manoucher: That's my understanding of--

MR. NYLAND: I see.

Manoucher: Our terminology, as we use it like we I always thought we use feeling in the relation to man or oneself and we use concept of emotion as a--this feeling towards one's God.

MR. NYLAND: NO, not that far yet. It might end up that way. I've always said, for an emotional state, if one wants to change one's feeling, one must include different forms of life. So that gradually it is not only oneself but much more of other forms of life in the form of people, animals, plants, whatever there is alive in nature. That one starts to include that within one's own world. And that ultimately it would end up with allowing God, or the consideration of God existing, also to enter into one's life, into one's thoughts and one's feelings. But as a result of that kind of higher quality of existence of life, the feeling will become an emotional one. But I have not said that emotions are only positive. Emotions can be quite deeply felt regarding other forms of life and existence of it, particularly when it is in a form which, from your standpoint, would not be conducive for that form of life to be expressed that way. And so the emotional quality on the part of yourself can then become more or less negative regarding that. Critical. Even forms of jealousy can appear in emotions. So I don't limit it as positivity or negativity. It is a totality of a man of which he is capable when he grows and become more and more essential with himself. The quality of his emotions well changed, but not as yet the variety of possibilities of emotions. Only after quite some time, that what becomes emotional will be joined with the level of a man's being. And in that level of being, when he is free from a variety of different things of earth, then the emotional state becomes quite definite in relation to the possibility of evolution. But it is a long process. You see what I mean?

Manoucher: I'm not -- I -- I --

MR. NYLAND: Don't --

Manoucher: I do not understand how--how then we do it, if there is possibility of negativity to--to get emotion(al). Then--

MR. NYLAND: It is the influence of the feeling going over into emotions which, for the time being, cannot get rid of all the feelings. The emotions are not entirely pure even if you use the word. It is a slow process from a feeling which can become purer and purer, and then including other forms of life, becomes emotionally tinted. But one is not as yet free from that what has come from one's feeling. And certainly an emotional state is still affected by one's selfishness. It is a slow process before it is purified. Simply the use of the word emotion doesn't mean that it's pure. Don't you understand? You have to experience it. And with your experience - anybody's experience - he is limited by what is the condition of his body, the condition of his feeling and his mind. And when I wish to be emotionally involved, there (are) constantly the inroads of my unconscious experiences which come in and make it less and less pure. Emotions, even if its effect--even if it's a state of my experience regarding different forms of life, still may be mixed up with selfishness. Do I understand what you meant?

Manoucher: Yes. I understood.

MR. NYLAND: You understand now what I mean? Then? Manoucher, don't be in a hurry. There's a tremendous amount to kill. A person is not free, and has no freedom simply because he wishes. There's a tremendous amount of work that has to be done in order to disengage from one's unconsciousness. And it is so tenacious. It holds on time and time again. I've said many times, it won't be reached until we die - and even then it's questionable because it all depends how much has grown during the time of one's life. If actually the Kesdjan could be completed; if actually the Kesdjan already could die also; if actually the soul could exist and go over into a new realm - and many times the requirements of one's ~~own~~ karma still will mean that I may have to come back to settle certain things about how to purify my emotions. All right?

Manoucher: Thank you, Mr. Nyland.

MR. NYLAND: Yah. But you see, in general, Manoucher, when I talk about these things - like two weeks ago - my particular aim at the present time is to talk about such a variety of different ways of how to look at Work, where Work really could apply, and where it could give perspective for a person who wishes to evolve and grow up and become free. And in the discussions we have had over the last couple of years, I've introduced many times certain things belonging to esoteric knowledge, and the interpretation of them, which is not so easily understood. But I'm compelled to tell because that is the sole reason why I happen to be interested in Work. And it is then simply that I'm something like a means through which this knowledge can be presented. I have to use a certain form for that which at--quite definitely, is above the head of many of us. And surely also above their heart. At the same time, I'm under an obligation to talk about Work in its totality to the extent that I am allowed. And that once in a while I talk about higher mathematics when we are not as yet at that particular place and when we still are figuring out how to solve ordinary equations. And that's all to the good because it belongs to the totality. But it doesn't mean, even when I do mention it, that it is that kind of material that I would like to discuss further. You understand that?

Manoucher: Yes.

MR. NYLAND: There are things that have to be kept quiet; that need not be further discussed; that only can be indicated as a possibility. And then for oneself, one can use it again and again to the extent of one's own capacity. And it is not to be discussed further than only the indication of the direction. The direction will be found by one's own search. All right?

Manoucher: (inaudible)

MR. NYLAND: Good. Yah. (Buzzer sounds) Oh. Already? (Laughter) All right.

Side 2;

_____: I was reading, this morning--

MR. NYLAND: That is now to establish a better relation between you and me?

_____: What's this?

MR. NYLAND: Is your question now intended to establish a better relation between you and me?

_____: No, not specifically for that purpose, but I wouldn't mind. (Laughter)

MR. NYLAND: Okay. Let's try.

_____: I was reading this morning, in Alice Bailey, about how the five basic instincts of the lower self can be transformed for the purposes of the spiritual self. And as she described the--the uses of the instincts of the lower self, I recognized them in myself as--as traits that I have been ashamed of and don't want ( ).I would like to destroy in myself. And-- and as I read it, I thought that through Work, if I just let these instincts be and express them, will they change? Will they be transformed? Or should I just continue struggling against them?

MR. NYLAND: IN THE first place, don't worry about them. In the second place, when you can accept them, you will not have any desire to change them.

_____: Yes.

MR. NYLAND: Then you can leave it to the total possibility of a development of yourself in which gradually there will be more knowledge about so-called undesirable instinctive attitudes or thoughts, feelings, whatever it may be. One must never hope to change that which is now unconscious into something conscious. One can say it has to be done, and it will be done, but it will not be done because I determine how my consciousness should be. So if I go against these particular traits which sometimes I don't like, and I try to fight them, I will not be able to dissolve them.

_____: Yes.

MR. NYLAND: I will only indirectly have a chance to have them disappear in the presence of something else that I can build up without interference. And then because of that existence of a consciousness or a conscience, even, when it starts to begin on a small scale, that then as a result of the presence of that, the others will gradually disappear, even without me doing anything about it. You understand?

_____: Yes. I think.

MR. NYLAND: If I'm interested in God, I'm not interested in money. If I make money my god, then I would be rich. If I make God my money, I will be faithful to Him. This is constantly - that what is the heaviest will weigh the heaviest. I must rely on that. That what is light is always worth more than darkness. If I want to get rid of darkness, I have to produce light. I'm not fighting the darkness. And from a standpoint of eternity, that what is actually taking place with my so-called instinct which I don't like, and so forth, belong to this Earth. So when I wish now to become free from this Earth, I will become free from all the different tendencies which I now have. It's the real meaning of not wishing anything else but God's will. Because if I wish myself to go against the characteristics which I now know that I do have, I may forget that the accent should be placed on God Himself. But to say it in simple words, I put my emphasis on the possibility of a spiritual development. In the presence of that, trying to build it as much as I can with the material that is available, there will be a certain influence of that existence as it is growing spiritually. And because of that, almost automatically that what is my unconscious existence will melt like snow in the presence of the sun.

You see, we talk about that process first, in order to make quite sure that I could become impartial to myself. Because as long as I have an idea

that I ought to fight against the tendency, I remain partial. The process for freedom has to go through impartiality as much as it can be totally hundred per cent. Only after that will it be possible for me to look at my--my instincts which are, from the standpoint even from Earth, not quite right, and quite definitely are in the way for the possibility of development towards Heaven. That then, if I'm not impartial, I will all the time judge them. You see?

_____: Yes.

MR. NYLAND: But if I am free, that means when I have impartiality, I can see them as phenomenon existing, belonging to me. And then when that freedom exists, I can produce something next to it. And there is no further attachment to me, that it can disappear. You see that?

_____: Yes.

MR. NYLAND: As long as I hold on to it, they will not disappear. But I have to go through that particular process of becoming free in impartiality before anything really can happen. Observation comes first with all the requirements. Then comes participation. But a participation, when it wants to be applied, presupposes the constant presence of an 'I'. All right?

_____: Yes, sir.

MR. NYLAND: Yah.

Marilyn Ruscoff: Mr. Nyland.

MR. NYLAND: Yah.

Marilyn: I'm Marilyn Ruscoff.

MR. NYLAND: Who is it?

Marilyn: Marilyn Ruscoff.

MR. NYLAND: Yah.

Marilyn: At the outset of Work, what measures can one take to--to strengthen one's confidence so you can grow to--from where you are, specifically--

MR. NYLAND: No, no, wait a minute. What kind of measurements you can take?

Marilyn: XXXX Measures, yes.

MR. NYLAND: Measures.

Marilyn: Yes. Specifically, I find my wish for the development of my inner life poisoned by thoughts, and eventually causes the wish that, at one point in my life, the--the fire for the truth is much stronger and I didn't know about Work then. And--and I'm afraid I lost all those years of opportunities to grow. How can I answer this--this one little thought, that I can do Work now, you know, with what I have?

MR. NYLAND: Is that wish for truth or the experience of truth less?

Marilyn: I don't think it has the same fire it had then.

MR. NYLAND: No, that's right. XXXX But (does) that prevent you from becoming aware of yourself? How much do you understand of Work?

MarilynMR.HOw much do I understand?

MR. NYLAND: Understand of it. Yah. How much do you understand of what is Work as a method? In other words, that kind of prescription in accordance with which you have to do somthing. Do you understand that? The requirement of doing?

Marilyn: I understand that one must constantly wish for an inner life and wish for something that might be impartial to observe you; and then do something that it can observe.

MR. NYLAND: Good, maybe partly good, if you understand the wish for the creation of an 'I' and the necessity for creating it. You understand that? The reason is that I want to have knowledge of myself which I can rely on, whch I say is absolute, without any further description, without any questioning. That's what my aim is in order to XXX form a foundation on which I can build something, calling it Kesdjan, calling it soul. That is the first requirement, that I understand that that is a necessity. Now the preseription is trying to create

such an entity which can function objectively regarding myself. Then I have to make an attempt to apply that in my life in the creation of my own 'I' observing me and giving this 'I' information about me. That's what we call the application and the doing process. The result has to be knowledge of myself, facts which then become apparent and which are absolute or truthful so that there is no further questioning about what I am. And so the result of that kind of Work should lead to the acquisition of knowledge which is much more reliable than the knowledge you have now about yourself.

So the question is always, if you Work, what kind of knowledge have you acquired? What is there that, as it were, is new? Or you might even say renewed. That is, more truthful about yourself as a person behaving. Mostly your body under the observation process of an 'I', receiving by means of the 'I', facts about yourself and your existence. These are the attempts you have to make when you want to apply the particular method as a prescription for Work. Then you must Work. And then if you want to talk about it, you must have talk about such results. You understand that, Marilyn?

Marilyn: I do. I have been trying to apply this method for the past two--

MR. NYLAND: Then tell me about yourself. What are now absolute facts about yourself?

Marilyn: Well, I suppose so far I haven't run into that kind of knowledge because of my--

MR. NYLAND: I don't hear it.

Marilyn: I haven't run into that kind of knowledge out of my application.

MR. NYLAND: Yah. You see, that's what I'm afraid of. So don't skirt around the ideas of Gurdjieff. Go straight through them and try to understand them. That we call Work. If that isn't there, the discussion about all kinds of concepts don't amount to very much. It's a little bit of an enjoyment and

perhaps a little bit of something that you feel is nice to know, nice to feel, even. But as far as contributing to the possibility of evolution, it has no value. Evolution means building; means changing that what I am now into something else. A different kind of substance. A different kind of knowledge. A different kind of feeling. When we talk about a changeover of a feeling into an emotion, it's a difference. It's a different way of functioning. When I observe my body, I receive information about the existence of life as being expressed by my body. In that way, I acquire knowledge of my behavior. Not for very much at the beginning because when that is just a moment in which this 'I' happens to exist, of course I have to make many attempts to create an 'I' constantly having a momentary impression of myself. But after some time, I can link them together. And I can get a very good picture of the reality of myself physically behaving. That is all I start with. You understand that.

Marilyn: Uh huh.

MR. NYLAND: Okay. Then if you want to do it, go ahead and do it.

(Silence)

Now do I put a damper on all of you? You see what I mean. It is absolutely nonsense to talk about Work and not Work. You have to Work in the sweat of your brow. You really have to make attempts every once in a while, and many, many times during the day, of trying to get an understanding of what you are yourself, in your behavior, unconscious behavior. Those are the facts I am talking about. And those are facts of your life. Those are the real things you can count on. Those are the things you can know for yourself. And no one else can tell you. Although even someone who is not as concerned about yourself - not as much as you are about yourself - he may be able to be a little more objective. But, in general, Work has to be done by each person. Now tell me about your Work, what you have been trying to do. Yah. Yes.

Harry _____: Mr. Nyland.

MR. NYLAND: Yah.

Harry: Just thinking about what you said, you know --

MR. NYLAND: Who is it?

Harry: it's Harry.

MR. NYLAND: Yes, Harry.

Harry: It really threw some doubt into me about what really has been happening. I know that as far as knowledge about myself, that there's something that I know and I feel something that--that's beginning to be alive in me. And I don't know, as far as knowledge of myself, like it's mostly an experience of--of-- for moments--

MR. NYLAND: Harry, try it at different times and different ways. We've talked about that. If you sit in a chair and you close your eyes, can you be aware of yourself sitting? This is something like that kind of a process which--that you can become familiar and that, as we say, then gives you knowledge about your existence as human being.

Harry: Yes, I could--I could say that I have. That's happened.

MR. NYLAND: Good. When you're in a chair and you get up, can you keep that? There was a description last night of - oh, no, it was somewhere on the coast, of a person crossing the street to go to a restaurant and having lunch. And she was going from one--from one side of the street to the other, constantly holding on, holding on to something. Sometimes we say that: I want to hold on to my 'I'.

Harry: I've been trying to do that.

MR. NYLAND: Yes, that's right. That's right. And you will find out, more and more, the validity of the results you obtained. And more and more you will realize that what you have done yesterday is not as good as today. But six

months from now, it will still be different XXXXXX in XX interpretation and it may continue for several years that you really don't know what it is to observe yourself. Because in that sense, it is a complicated affair. At first the seeing, going over to that awareness and observation. The second is of course the impartiality. ~~That~~ which is extremely difficult to become totally impartial. And the third is the question of simultaneity, which is also a concept that's not so easily even--not easily understood. So there is enough room for further discovery, and searching more and more, and in the application of that kind of method as it is given. But I think it is extremely interesting to find out what one actually is. And that, I think, the sense of adventure will satisfy a great deal of the thoughts and the feelings one has about oneself.

Don't be dismayed, Harry. It's quite all right also that you question it. And you keep on questioning, that I don't know for--really know what observation is, but I will keep on trying until I find out actually if that is it. If it actually is an impartiality which I now also experience, and which I call my awareness of myself as it should be, and later on the recording of it at the same time. Okay, it will come.

Try it when you walk; try it when you sit and get up; try it when you stand still. Try it when you shake hands with someone. Try it when you are in front of a door and open it. Try when you are going to sit down to a meal, as you wait for a moment before you take the fork or a knife, as you pose for--have--have something on your fork, not eating as yet. Dangle it in front of you and then put it in your mouth. Do you see that the XX little things of an ordinary activity, any kind of a form of a behavior, can be useful for you to become aware of?

Harry: Yes, I do.

MR. NYLAND: Okay. That's it. So don't--dont despair as yet. All right?

Harry: Okay.

MR. NYLAND: Good. As long as I can ("impermate") you at least to work for another day.

Harry: I feel pretty good about it. (Laughter)

MR. NYLAND: All right, Harry. I hope you won't disoover too many things you dislike.

Yah, come, more questions.

Peter : Mr. Nyland.

MR. NYLAND: Yah. Peter? Peter?

Peter: Yes.

MR. NYLAND: Yah, Peter. Peter, whenever I hear your voice, I thought--I think, once in a while, could I ask you to change your voice once in a while?

Peter: Sure! (Laughter)

MR. NYLAND: That's good. That's good. Put in a new tonality.

Peter: Okay.

MR. NYLAND: Or a slowness or away with this heaviness. You cannot change your mouth very easily and neither your thought. But I think you can make a certain attempt to say--say things [redacted] in a . (Mr. Nyland makes a high tone.) Could you? Now, all right. If you do it, then of course the idea is that perhaps you could wake up to that.

Peter: Okay. Recently I've been trying to make work attempts at very simple moments, consisting of trying to have something aware of life existing.

MR. NYLAND: No, your body exists. The observation is always the behavior of your body. The observation of that. And then the process is the recognition of life existing within. So that, as a result of life existing, the behavior takes place. So don't separate it. [redacted] You're not looking at life because your 'I' is not sufficiently developed for that. It is true, ultimately,

an 'I' would only recognize life itself and not--never mind the form. But even when the form becomes more and more transparent, it still exists. You have to acknowledge it because whenever there is a change in your behavior, you will be diverted in the observation of life and you will see the form changing. And it's very good that you keep on seeing that form as long as you don't attach a certain value XX to it. Try to become clear about that because don't be misled. You're not observing life, not as yet. Okay? Continue.

Peter: well, I'm not clear on that--that kind of-- You say that while you're observing your body existing - I'm not clear exactly how you go about--how I would go about XXXX at the same time being aware of life--of life.

MR. NYLAND: I wouldn't. I would try to become aware of myself existing, as I am. And accepting that what I am with form and life, totally. I would gradually, in order to introduce more and more impartiality, realize that I have to recognize my life. But the form will be there, as I say, for a very long time. And not transparent at all. We say that in order to emphasize the necessity of the recognition of life. But I remain bound to the form in which life is expressed. And I can also become impartial to the form itself. How XX is it if that process takes place? I see something of myself. I recognize it as an awareness. It's not seeing. It is an awareness which takes place within myself, which is not using my eyes at all. It is a recognition of something that is me existing. And when I look at it that way, that what takes place as an awareness is a recognition of myself existing as life being expressed. So I receive from the observation of my life existing, an impartiality. And I extend that to the form in which the life - my life - then is being expressed. The process is from inside out. It is not from outside in, like is the case with my eyes, my ordinary eyes. Again and again, Peter, sit in this chair and close your eyes and realize, by means of awareness, that you exist. When you get up, your form will get up

with that naturally - your life - and because of that form being moved, you will not have the awareness when everything was quiet in the chair. But you must make the attempt to retain this awareness while you are moving your body, while you walk. Those attempts have to be made because otherwise you will not build any 'I'.

Peter: Yes.

MR. NYLAND: You understand that?

Peter: There's some--there's some other--there's something you said that--that confuses me a little bit. I've been trying to make work attempts for-- I'm trying to have something observe a body existing, rather than of myself existing first.

MR. NYLAND: well, it's all right, but you cannot really separate that so easily. whenever you see your body, you'll think of yourself. You know it's you. I think the unconscious form with the knowledge continues to be quite affected.

Peter. Uh huh.

MR. NYLAND: If I see--become aware of my hands, I'm quite certain it's not somebody else's hand, you know. So don't worry too much about it. Don't worry too much about the difficulties. Worry about making that attempt a positive one, that it gives you definite results. That is where the attempt should go. Not in the consideration of being on the wrong road or being misled or too much attention to your ordinary mind existing. Concentrate on something that can actually be aware as an 'I'. Emphasize that if you can; emphasize the existence of your body; emphasize the relationship between the two in the form of an awareness. That is the attempt. All the other things take place in your ordinary mind that, if you can, don't pay attention to it or don't feed it. Yah?

Peter: Yeah. Thank you, very much.

MR. NYLAND: Okay. That's good. That's a new voice, isn't it? (Laughter)

All right, Peter. Yah. I have such a picture of Orage, you know, at the time when these ideas were also new to me. He always stood, he really - I've never seen him sit down in front of a group. But he would smoke, almost - I've said before like a chain smoker. But he would simply tell about this observation process. And then he would walk up and down. And it was almost as if he could see him observing himself. And that, of course, that kind of a picture has stayed with me many, many times. But if I wished to work, or rather, if thought of it, and wanted to be aware, and so forth, the application was almost all the time while I walked. And I said to myself, here I am walking. I say this body is walking. (And I say) I am walking. After a little while, I didn't say walking, anymore. I simply said, I am. And then I emphasize 'I' observing this am-ness of myself. It becomes extremely simple because I don't consider the moments that I don't work. ~~DX~~ I only consider the times that I have that wish to work, but actually working, not just thinking about it or feeling or putting away until tomorrow. Now is the acceptable time. To accept yourself as you are, impartially. To see that impartiality is, if you can, ~~is~~ now. I am impartial now. And to repeat that and to walk with 'I am". walk like that. Step by step, I am, I am, even if you don't say it aloud. ~~XXXXXXXXX~~ say it subvocally. Your body is walking. That is your am-ness. That is walking. The 'I' says, I am. The 'I' is observing this body walking. All right.

What questions? I can see you at the end, everybody going out of the door saying, I am. (Laughter) Yah, wouldn't that be wonderful.

Come children, You're not dead yet. Are you? what is this inner life in you? what is this you want to talk about? I said it in the beginning.

Sidney: Doesn't everything - this is Sidney - Doesn't everything start becoming an act?

MR. NYLAND: Bravo, Sidney. You put the rest to shame. You're new, you want to

find out. You're interested and you speak. Okay, Sidney. Go ahead.

Sidney: Doesn't, when you--when you--you observe your body, doesn't everything start becoming an act?

MR. NYLAND: No, it's not an act because the reality is you having a body which is behaving. why would it be an act? You can behave in any way you like. You can play a role if you like. You can call that acting. But the fact of you existing is not an act, it's a fact. (Laughter) All right, Sidney?

Sidney: Thank you.

MR. NYLAND: Yah, good. (Laughter) But I mean it, what I said. He puts you to shame. Yah. Yah, go ahead.

_____: Mr. Nyland.

MR. NYLAND: Yah.

Edie: It's Edie.

MR. NYLAND: who?

Edie: Edie.

MR. NYLAND: Yes, Edie. I think I hear her. (Laughter) Yes, I could give you the same kind of a task, Edie. (Said in falsetto) All right, let's hear your bass voice.

Edie: I'm not sure I have one.

MR. NYLAND: Yah, I believe it. All right, Edie.

Edie: I wanted to ask you a question about something that happened to me. I was reading The way of a Pilgrim and I--I've never really been very drawn to prayer because I really don't think I know how to pray, exactly. But I felt very drawn to this book. And I found that when I actually said the prayers that the pilgrim in his book says, it really had a very strong effect on me. And my heart really responded to it. I can't--I can't really describe--

MR. NYLAND: was it good?

Edie: Yes.

MR. NYLAND: Yes.

Edie: Wonderful.

MR. NYLAND: Yah, it's right. It's like something opening up. And maybe that kind of an emotional state has been a little dormant. And I think it's very good that a book like The Way of a Pilgrim, or the Cloud of Unknowing - things of that kind - start to affect you emotionally so that then, at least, you will know that your emotions can be affected and they do exist. And the state in which one is, that is, reading about someone else who goes through the wish to pray and actually prays, and it is expressed in the body itself, will then start to affect you. And you say, yes, understand what happened to him, and what happened to him is also taking place within me. Then you will become a little closer to yourself as seeing that what you are, also, as a possibility of that kind of experience. Why don't you know about prayer?

Edie: The only times I really - well, there's two things. One is that I feel, most of the time, I feel that--that I really see why God would communicate with me. And other times, when I do try to pray, it's completely without words. And just something that I do emotionally.

MR. NYLAND: Then when you imagine God, where do you think he is?

Edie: Mmmm.

MR. NYLAND: When you talk about Him.

Edie: I imagine that at something exists everywhere.

MR. NYLAND: Yah, that's right, somewhere around you. But you're not afraid of it, are you?

Edie: I don't know.

MR. NYLAND: It depends on your concept, you see. And that depends a great deal on what associations you've had with it, whenever someone else might of mentioned

it. Or in the Bible or whatever you have read; whatever has been a concept that started to get hold of you. Usually it's an interpretation of certain kinds and it might be associated with being afraid. But if you could see your God when it is everywhere, it is also within you. Could you then, as it were, have a talk with Him? Don't you think, at certain times, you pray to yourself?

Edie: Yes, I do.

MR. NYLAND: Yah. And that is where I would start. At certain times when you are by yourself and quite alone, and you speak loud to yourself, to whatever there is within, as if there was a conversation between that what you are saying with your mouth and that what is listened to by your heart. And very simple. And also with a certain kind of humility. And to some extent, respect for that what is within you, as having more potentiality of what you are now as an ordinary human being, with an unconscious--unconscious mind and an ordinary kind of a conscience. And that you then have, in re--regard to that what is still potential, an attitude of wishing that to grow up, but having a quality which is different from you and which you would say is higher. And in that sense, different. Perhaps more admirable and more desirable. Could you talk to your self that way? In that way, you can pray. All right. Okay, Edie.

Edie: Thank you.

MR. NYLAND: Good. But keep on reading those kind of books. They're very good. The Cloud of Unknowing, Thomas A'Kempis, I mentioned. Books that are quite definitely of an emotional nature. I'll give you some titles if you want. All right? Good.

Yah. Who else has been reading?

_____: M.r. Nyland?

MR. NYLAND: Yah.

_____: Lately it seems that I've been successful in connecting the energy of my inner life with my aim.

MR. NYLAND: Wasn't it connected before?

_____: Well, not as much as I would--would have liked to have it.

MR. NYLAND: The recognition of your inner life already means there is energy. If you want to augment it, make it more, this is a different thing. But it is already there. Yah, go ahead with it, whatever it is. You're now considering the possibility of growing?

_____: Yes.

MR. NYLAND: Spiritually, inner life, yah?

_____: It's like a matter of-- I'm wondering how--how to test this.

MR. NYLAND: BUt why would you want to test it, if you know it exists? Use it the way it is. Try to Work with it. Try to see if that what you wish as an observation process or as a presence to yourself in which there has to be this impartiality. Can't you take this as inner life being present to your outer life? And then, in the presence of that, becoming impartial to your behavior as you are as a human being. Try to use that for the fact of accepting yourself the way you are, as you are now. Or ~~whatever~~ whenever Are you, walking around and doing anything. See sonstantly if you could call on that which you now have made a contact with. That--that actually could be present to you. Observing you, or being present, that is, recognizing you. Being aware of you existing in what you are doing. What you do during daily life? Huh? What are you working on?

_____: I don't have any particular thing right now. I've been working here at the Barn for the last couple of weeks.

MR. NYLAND: You've been working where?

_____: Right here.

MR. NYLAND: At the Barn?

_____: Yeah.

MR. NYLAND: Oh. And what were you doing at the Barn?

_____: Well, I've been working on the potting shed.

MR. NYLAND: Well, isn't that good enough? Every once in a while to ( )?

_____: Well, sometimes--sometimes there are people around and you lose track or--

MR. NYLAND: There's lots of people around. Do you lose yourself now?

_____: Not as much.

MR. NYLAND: Yah, do you? If in the midst of this group ~~and~~ you close your eyes, could you be aware? Have you ever tried it?

_____: I don't think so.

MR. NYLAND: Don't you think you ought to try it. Make Work much simpler. You think too much about it. Simply go ahead and make the attempt to say, observe, observe, observe. And I say, I am, I am, I am. Emphasize that within you. And I say I have an inner life. All right. I'm glad. You say, I'm glad. You hear it. You say, what ~~XX~~ am I glad about? About the existence of my inner life. Does it exist? And you close your eyes and say, yes, it is there. See, these kinds of attempts are very simple. And you can do it at the potting shed. And you can do ~~XXXXX~~ it when you leave here. You can do it when you get out and sit in the car. You can do it even when you shake hands. When there is someone. And you look at them. You see yourself shaking hands with that person. Nothing special, you see. Just ordinary. Do you know what I mean?

_____: Mmmmm,

MR. NYLAND: Mmmmmm?

_____: Yes.

MR. NYLAND: Okay, okay. Hundreds of times during the day, whenever you can. Such simple attempts, time and time and time again. All right? ~~XX~~ Yah. Are you reading ALL AND EVERYTHING.

_____: Yes.

MR. NYLAND: Every day?

_____: Not--

MR. NYLAND: Give yourself a task for two weeks, to read every day for fifteen minutes, early in the morning. Just a little task. All right?

_____: Yeah.

MR. NYLAND: Yah, good. We're at the end?

(Bob Kosut ?): Almost.

MR. NYLAND: Practically. We always have one minute left. (Laughter)

Bob: Correct. We ran over last time.

MR. NYLAND: No, you didn't. No, we didn't? It ran off, too? (Laughter)

Bob: I don't like to lose those words that you lose when--

MR. NYLAND: No, sure. They're golden. So don't lose these now. What else? You understand a little bit more what your attitude, I think, could be? That kind of aliveness, of really wanting to live, really to find out what is what and to be joyful about it. I call it adventure. It is something new. And it is a beautiful thing to find out what you really are. But of course, you've have to do Work for it. God won't give it. But when you ask, He will.

Have a good afternoon. Goodbye. Take care.

END OF TAPE

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